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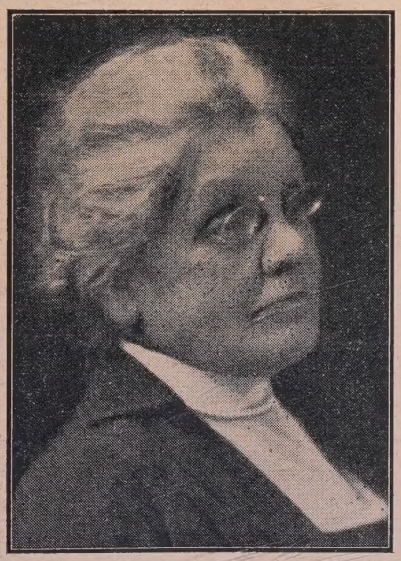

From "The Inquirer."

Miss H. BROOKE HERFORD.

(See page 108).

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CONSTABLE

Unitarian College, Manchester.

75th ANNIVERSARY CELEBRATIONS.

July 1st to 3rd, 1929.

Monday, July 1st.

2-0 p.m. **Annual Public Examination** at Summerville, Victoria Park, Manchestsr.

4-15 p.m. **Visitor's Address** by the Rev. R. Travers Herford, B.A. Distribution of Prizes.

5-30 p.m. Tea.

7-30 p.m. **Commemoration and Valedictory Service** in Cross Street Chapel. Preacher: **Rev. C. J. Street, M.A., LL.B.,** supported by the Rev. Priestley Phillips, M.A. Collection for the Endowment Fund. (Music by the Cross Street Chapel Organist and Choir).

Tuesday, July 2nd.

3 p.m, to 8 p.m. **Garden Party** in the Grounds of the College to Subscribers to the College and to the Endowment Fund. Admission by Handbook only.

Wednesday, July 3rd.

7-0 p.m. **Public Meeting** in Memorial Hall, Manchester The President (F. W. Monks, Esq., J.P.) in the Chair. Speakers: The Vice-Chancellor of Victoria University, The High Sheriff of Lancashire, The President of the General Assembly, the Rev. Alexander Gordon, M.A., Professor A. S. Peake, M.A., D,D., and the Principal of the College.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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Rev. H. BODELL SMITH, "Marema," 112, Barrow's Lane, Yardley, Birmingham, is at liberty to take Sunday Engagements.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

The annual business meeting of the Sunday School Association, held at Essex Hall, on Whit-Tuesday, was presided over by the Rev. Raymond V. Holt. Rev. J. Morley Mills introduced the subject of "Modern problems of the Sunday School Teacher," followed by discussion. The annual business which preceded included presentation of the report by the Rev. Bertram Lister, Secretary, and of the accounts by the Treasurer, Mr. A. Broadbent. In the evening service was held at Kentish Town, when Rev. C. M. Wright, of Hampstead, was preacher, supported by the Rev. Roger Thomas, of Hackney. The sermon was from the text "One soweth and another reapeth"

At the Annual Meeting of the London Domestic Mission Society, it was decided to empower the committee to close one of the Missions if necessary.

The Leytonstone Unitarians have raised £31 for their Building fund by means of a sale of work.

The Rev. Canon Raven, of Liverpool Cathedral, was the chief speaker at the Annual Meeting of the Mill Street Domestic Mission, Liverpool, and some of the Anglicans and Catholics have expressed disapproval as a visit to a NON-CHRISTIAN DENOMINATION, which has been replied to by Unitarians

Miss Tarrant has been appointed University Reader in Greek at the Bedford College for Women, London.

The Annual Whit-Week Public Meeting at Essex Hall, London, organised this year by the London and S.E. District Provincial Assembly. May 22nd, was addressed by Mrs. T. B. Taylor, presiding, Mrs. Sydney Martineau, Dr. Gow, Miss H. Fairfield and Dr. Bishop Harman.

Earlier on the same day the Annual Business Meeting of the London and S.E. District Assembly was held at Essex Hall, when reports were made including work and progress at Letchworth, Leytonstone and Woolwich, and Rev. J. A. Pearson made reference to the work of the Pioneer Preachers.

The Annual Meeting of the Central Postal Mission, held at Essex Hall, Whit-Wednesday, Rev. Helen Phillips presiding, was addressed by Rev. Philemon Moore, Mr. W. Broadbent, of Bedfield and Framlingham, Mrs. Philemon Moore (treasurer), Mrs. Woodhouse and Dr. Tudor Jones.

The Unitarian Society for Abolition of Vivisection held an adjourned meeting at Essex Hall, London, on Whit-Thursday, when Mr. H. G. Chancellor spoke on "The Position and Outlook," reporting increase of vivisection experiments, but greater public condemnation of blood sports and vaccination.

Meetings of two organisations, London and national, of Unitarian Lay Preachers, were held in Whit-Week at Essex Hall.

Unitarians elected to the new Parliament include Sir Austen Chamberlain, Mr. Neville Chamberlain, Major W. P. Colfox, Mr. F. W. Pethick Lawrence, Mr. Philip M. Oliver, Mr. Morgan P. Price, Miss Eleanor Rathbone, Rev. R. W. Sorenson and Colonel J. C. Wedgwood.

The South Cheshire and District Association held a successful Musical Festival at Nantwich, May 25th

A new Unitarian Mission House has been dedicated at Budapest, Hungary.

A bequest of £10,000 by the late Lady Durning Lawrence to the Liverpool University is announced.

Miss Jane Elizabeth Bruce of Belfast, now in her 98th year, a well-known Unitarian, is a descendant of King Robert Bruce, of Scotland.

A new Church building is being erected for the Halliwell Road Unitarian congregation at Bolton.

£3,000 is a bequest to the British and Foreign Unitarian Association by the late Mr. Thomas Horne, of Thorpe Bay, Essex, who also left £100 to the Liverpool North End Unitarian Mission; Mr. Ion Pritchard of Highbury, London, left £1,000 to Winifred Nursing Home, and £200 to Stoke Newington Green Unitarian Chapel, London, and £50 to the B. and F. Unitarian Association.

The Unitarian Historical Society had its Annual Meeting at Essex Hall. May 22nd, when reports of the work were made and officers, etc., were elected. The new Council of the General Assembly held its first meeting, May 23rd, at Essex Hall.

The Urban District Council, Knutsford, has presented 50 guineas to the Rev. G. A. Payne. Unitarian, in recognition of voluntary services as Secretary to the Knutsford Free Library from its inception 25 years ago.

A special service for World Peace, conducted by Rev. J. A. Pearson, at Richmond, Surrey, was addressed by Mrs. H. M. Swanwick, M.A.

Dr. Gow defending Unitarianism in "The Christian World," in reference to Jesus said "No man is a *mere* man: he is a child of God."

A conference of members of the Men's League at Great Hucklow. resolved to support the scheme for the building of the Men's Memorial Home at Great Hucklow, in memory of Unitarians who fell in the Great War.

The Sunday School Conference held in the Dromore Unitarian Church, Co. Down, Ireland, June 1st, was attended by over 700, including 600 visitors from our Churches and Sunday Schools in the province.

The eighth Annual Arts and Crafts Exhibition of the N.E. Lancashire Unitarians S.S. Union. held this year in the Unitarian Sunday School, Padiham, resulted in the Accrington School making the highest number of points, and winning the Bibby Shield.

The Cardiganshire Unitarian Singing Festival, held in a Congregational Church at Llandyssul, June 10th, was crowded by over 1.000 people, many others assembled in the graveyard.

At Gainsborough the Unitarian minister is included in the all-in ministerial Fraternal, the R.C. priest being self-excluded. It was Rev. J. Morgan Whiteman's turn recently to introduce a subject for discussion which was "The Seat of Authority."

The S.S. Anniversary sermons at Rawtenstall realised over £94 on May 26th. Preacher: Rev. G. W. Thompson, of Doncaster.

Rev. Wm. Bottomley, Melbourne. has entered upon his fourth year of his ministry in that city. His service was broadcast on April 14th.

Rev. A. L. Agnew. B.A., Belfast, is back after absence for restoration of health.

A THOUGHT TO THINK

I CANNOT CONTINUE THE USE OF FORMS OF WORSHIP WHICH I BELIEVE TO BE SINFUL WITHOUT GUILT OF INSINCERITY.

—Theophilus Lindsey.

The Sunday School Association 95th Annual Report declares a considerable financial loss on the Oxford Summer School of August, 1928. It is now affiliated to the General Assembly working with the Department of Religious Education.

MINISTERIAL CHANGES.—Rev. F. H. Vaughan has had public farewell and presentations at Gee Cross, Hyde, and has received public welcome to his new ministry at the Toxteth Chapel, Liverpool; Rev. John Evans, of Rochdale, has accepted appointment to Newchurch; Rev. W. E. Williams, of Stourbridge, has resigned, and accepted appointment to the Bournemouth Unitarian Church; Rev. Benjamin Gill has been inducted and publicly welcomed into his ministry at Burnley.

DEATHS.—Mr. S. Sidebottom, Mottram, May 18th, 79; Miss S. L. Gibson, Evesham, May 21st, 83; Mr. Thomas Swindells, Monton, 69; Mr. Walter Norgrove, Bristol, 85; Mr. Hy. Cromwell Field, Edgbaston, Birmingham, May 22nd, 76; Mr. Walter Gordon, M.A., son of the late Rev. John Gordon, at Oxford, May 27th, 78; Mrs. Arthur S. Thew, Southport, May 26th, 78; Mr. Wm. Kirkhope, Edinburgh, May 26th, 80; Mr. Arthur Cooper, Croydon, formerly of Hope Street, Liverpool, 84; Mr. Wm. Walker, J.P., Trowbridge, June 2nd, 89; Mrs. Sarah Stanley, Rawtenstall (date not given), 89; Mr. James Paton, Saltash. April 29th; Mr. H. Frederick Ridge, Taunton, interred May 2nd, 34; Dr. J. H. Marsh, Macclesfield, June 6th; Mr. Joseph Kimberley, Birmingham, June 7th. 79; Mr. Joseph Morris Burton, Hinckley, June 11th, 71; Mrs. Mary Martin, Sutton, Surrey, June 8th, 87; Mr. F. Newton, J.P.. Onchan, Douglas, I.O.M., June 7th, 64.

SUNDAY ANNIVERSARIES.

By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

JULY 7th.

1678.—Samuel Wells, ejected Puritan, buried at Banbury.
1768.—Thaddœus Mason Harris, D.D., born.
1851.—John Lingard, Roman Catholic historian, died.

JULY 14th.

1558.—Six martyrs burnt at Brentford.
1671.—Edmund Haunton, Puritan, died.
1742.—Richard Bentley, of Cambridge, controversialist, died.
1791.—Priestley riots at Birmingham.
1895.—First number of Welsh Pioneer published.

JULY 21st.

1683.—Lord William Russell beheaded.
1781.—George William Wood born.
1796.—Robert Burns, Scotch poet, died.
1813.—East India Charter provided for a Bishop in India.
1813.—Unitarian Relief Act passed.
1821.—The Rev. Thomas Morgan died.
1900.—Foundation stone of School at Blackley laid.

JULY 28th.

1543.—Three martyrs burnt at Windsor.
1750.—Conyers Middleton, Broadchurchman, died.
1870.—The Rev. Thomas Madge died.
1881.—Samuel Sharpe died.
1902.—Lady Bowring died.
1915.—B. and F. Unitarian Association incorporated.

Scriptural Unitarianism

NOTES AGAINST THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

VII, CLEMENT OF ROME AND POLYCARP.

Clement of Rome, perhaps the Clement spoken of by Paul, has left a "Letter" to the Church in Corinth, which was highly valued in the early days of the Church. It may date somewhere about 96 A.D. Thus he was an immediate successor of the original Apostles and his testimony to the doctrine of his time is therefore of great importance. The doctrine of the Trinity is not found explicitly, nor even implicity in this piece of writing of his. He had written to Corinth to put an end to certain factions amongst the Church members there, just as Paul had written at least three times during the preceding generation. He followed his master in recommending "brotherly love" as the one solvent of all differences. The following quotations will show that he kept the persons of God and Jesus quite distinct and subordinated Jesus to God. The "Letter" is addressed to "the Church of God which sojourns at Corinth, to the called, the sanctified by the will of God, THROUGH Jesus Christ our Lord." Here it may be noted there is no mention of the Holy Spirit. Again 32., "We then, who are called by His will, in Jesus Christ." Once more, "Christ therefore, was SENT OUT by God." Again 46, "Have we not ONE God, and ONE Christ? Is there not one spirit of grace poured upon us, and one calling in Christ." Lastly, 59, "The favour of our Lord Jesus Christ be with you, and with all those who have been everywhere called by God, THROUGH him (Jesus): through whom (Jesus) to Him (God) be glory, honour, power, and majesty, an everlasting throne, from eternity to eternity."

In none of these passages is there any doctrine of the Trinity, Jesus is everywhere spoken of as lesser than and subject to God Who sent him out to give "his blood (i.e., his life) for us" (49). One more striking passage may be quoted, which illustrates these points with great clearness. 58, "The All-seeing God, the master of spirits, and the Lord of all flesh, who hath CHOSEN our Lord Jesus Christ, and US THROUGH HIM." Here even the Incarnation is neither stated nor implied, though almost certainly Clement held some sort of belief in one of the forms of that doctrine. But the passage seems to imply that he had not seen the "Fourth Gospel," or he would have expressed himself differently.

Similarly Polycarp in the one "Letter," which survives of his, seems very far from the doctrine of the Trinity. He was according to tradition a hearer of John the son of Zebedee; but he does not reproduce the teaching of the Gospel attributed to that Apostle. In Section 2 there is the following important passage:—"believing in Him who raised our Lord Jesus Christ from the dead, and gave him glory, and set him at his right hand." Here the lesser rank of Jesus is plainly stated, who did "not RISE," but "was RAISED from the dead." It may be noted that Paul never says of Jesus, that "he ROSE from the dead," but that "he was RAISED FROM the dead," a form of expression, which implies the sovereign power and purpose of God. As has been remarked previously the words "Our Lord Jesus Christ," mean "Jesus the Christ, who was raised by God from the dead." It is a Pauline phrase, which is found most frequently in his "Letters." But the word "Lord" is used for God in English and in the original Greek. Hence a distinction quite clear to the Apostle's mind has been confused by later thinkers.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

A MIND AT WORK.

How beautiful are Nature's ways
In bird and insect, flower and tree!
The glory of the summer days
Is all a blithesome joy to me.
I marvel at the glowing sun,
And how it brings the falling rain,
For rain and sun alternate run
To make the earth rejoice again.

I wonder at the chemistry,
That makes such various fruits and flowers,
From the same soil apparently,
The same fresh air and cooling showers;
And how the glorious giant oak
Whose highest boughs seem near the sky,
Alive with joyous feathered folk—
From little acorn grew so high.

I see a plan in everything,
A purpose is in each fulfilled;
There is a mind at work to bring
To pass, the end that has been willed;
The Mind of God that works in all;
The Thought Divine is so expressed
In love of good, in great and small,
And every living thing is blessed. H.B.S.

The New Evangel.

The old orthodox evangel is dead. It was based on the call to flee from "the wrath to come," from the terrors of eternal torments in a hell beyond the grave. Except where the "orthodox" are held in bondage to pagan creeds the fear of that hell no longer serves. A new Evangel is needed, and a fear awakened and inspired by the real hells which exist on earth. Since the Great War the fear and dread of more war have created a world-wide movement for the organisation of world peace. That is all to the good. No hell could be worse than was that man-created hell of war. To be delivered from that for ever is the crying need of every nation under the sun.

But is there security against that while all sorts of terrible hells exist in every so-called civilised country? Every day the newspapers report robberies, murders, suicides, and all sorts of crimes, symptoms of the existence in every populous district of an under-world of suffering and torment that baffles all attempt at description. There are thousands of human beings undergoing all the miseries of poverty, herded in overcrowded slums and tenements, disinherited from the possibility of a decent existence. The foul discomforts of their lot, the deprivations they suffer, the diseases they breed of every kind physical, moral and mental, are inexpressibly horrible. The children born in such conditions become little devils, trained in cunning, deceit, robbery, and strife. What Ruskin described as "the manufacture of rogues" is thus going on all the time.

Who is secure from the danger of falling into these hells of torment? The fear of such a fate whips people of all grades of society into the eager scrambling to make their position safe. Some who considered themselves secure yesterday are this day amongst the lost, with nothing sure in front of them but this terrible inferno. Even millionaires who speculate with their riches, occasionally lose everything and come to poverty or suicide. These earthly hells breed every kind of resentment, disorder and every sort of enemy of society, making perpetual war upon those who are more fortunate than themselves.

Salvation from this fear, from this danger, from these earthly hells, is the salvation that is needed. Measures organised for deliverance and rescue are real religious agencies. The new Evangel must be joyful news for every class of society—a real exemplification of *the Brotherhood of Man* in the determination to bring in the reign of equal justice and equality of opportunity to live.

The call of Divine Providence to the churches especially is to declare this gospel of God's kingdom to come upon earth, to study how effectually to destroy these earthly hells and to establish heavenly conditions of security and happiness in their stead. There is much atonement to be made—at-one-ment, which is unity and mutual protection. Let us awake to this holy call to be the Good Samaritans and the Good Shepherds of human welfare. It is Divine Service, our sacred and solemn duty, to rescue the perishing, to lift up our fallen brothers and sisters. Whoso neglects this great duty of planning and devising deliverance shares the awful responsibility of helping to perpetuate these terrible conditions of doom. Woe unto us if we will not heed!

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Our Doctrine By the REV. WILLIAM C. HALL, .MA.

I think it will be agreed among us Unitarians that more important than any of the doctrines ABOUT Jesus are the doctrines OF Jesus. If this is so, then our business is to get to the supreme doctrine of Jesus and declare it with all our might. Now all the doctrines of Jesus converge into one doctrine; and this one and supreme doctrine is that of the Kingdom of God. Jesus had a unique experience of God, but he did not set forth an explicit doctrine of God. What he did was, with His knowledge of God, to set forth an explicit doctrine of the Kingdom of God. He preached this doctrine from the very beginning of His work, and long before He thought of Himself as Messiah. In His teaching the Kingdom was "not of this world." So it was unlike what His people thought the Messianic kingdom would be. It was the Kingdom of Heaven—it was the spiritual Kingdom. It was coming, but not in a far distant time; it was at hand, and it could be reached here and now; it was in the midst of men, even where only a few were gathered together; and it was within every one. It is remarkable that it was to the Pharisees, whom He vigorously denounced, that Jesus declared "The Kingdom of God is within you." It was in every life, in the most self-righteous and in the most sinful. And the nature of it He described in His similitudes and parables.

By the Kingdom He meant the realm, the reign, and the rule of God. It could be seen at hand; it could be found within.

Now, we can put this spiritual idea into a moral term. We can think of the Kingdom as Righteousness. Then the doctrine is, first, that righteousness is at hand, is coming, cannot be prevented, and will triumph. My test of a religious man is not his theology, but whether he believes in the triumph of righteousness. If he does not, he does not believe in the authority, power and rule of God. If he does, he will be found working with God, in all the ways of righteousness. Secondly, the doctrine is that righteousness is in every soul. A man may seem to us so vile as to have, as we say, "no redeeming feature." It is because we do not see him wholly and aright. Every man has many redeeming features. Somewhere in him is the Kingdom of God: we may not know, but God knows.

This ought to be our supreme doctrine. It can make us a Church militant, with the love of God fighting the sin and untruth of the world, and a Church triumphant, rejoicing with God in the victory of His Kingdom.

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P., (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

At last, the booklet—"A Faith to Help and Guide," is launched as an accomplished fact. It is a neat handbook which I hope may be found widely useful. I have sent a copy as a complimentary gift to every member of the Fellowship who has paid the small annual subscription for this year 1929. Some of them have acknowledged the receipt. I hope that the copies have really reached those who have not done so. One writes—

"Being in my 75th year I am not too old to read with refreshment that admirable series of essays which make up the book and it will be a help to me without question when I am mixing with young people as I frequently do. I have just written a letter to Miss Mills, of Cheltenham, the admirable "Correspondent for isolated members of the Fellowship. She never forgets me, and it is delightful to get her letters. The Unitarian Monthly still goes strong and is as educative as ever."

I am grateful to Miss Mills who thus carries out the fellowship spirit so worthily.

The chapters of the Booklet were writen as a study course for Fellowship Circles, which makes mention of it a matter of Fellowship concern. Here is what a south coast minister writes of it:—"I have just been reading your admirable little book, "A Faith that will help and guide through the school of life." You are to be congratulated on the production of it. I note that you supply the book at special terms to Sunday Schools. I am running a Confirmation Class at my School, and should like to give each member of my Class a copy of your book. I should require about 20 copies." The copies were sent at 4½d. each including post, and a second parcel was sent for.

As part of Fellowship duty I called on an aged Unitarian early in June—a man 96 years of age who in his time has served our Churches — and found him alert and young in spirit and a lively conversationalist, whom it was good to see.

The objects if this Fellowship include:—To promote Unity and Fellowship and mutual help; to aid in the furtherance of the Unitarian Movement; to forward the Unity of Society and the advancement of international Unity. A membership fee of not less than 1/- a year helps to cover expenses. H.B.S.

I Believe.

A certain person who writes to us in very rude terms, complaining of the insertion of "A Confession of Faith" in the May issue of this Magazine, prates about what he calls "Parson's Fooleries," and says that the parson "is a dead proposition" and that "there is nothing of any real worth in any of him." Such abuse, to say the least is un-Christian and shows a lack of a true charitable spirit, and of real sanity.

The complaint is, that the Confession of Faith is a Creed, and that to say "I Believe" is to put oneself in bondage to a "Creed." But surely that is a delusion. We Unitarians reject all final statements of faith which are considered to contain all the Truth, beyond which there must be no departure, no other belief. From such fixed and final dogmas we are free. But that does not mean that we have no belief. Being free to seek after Truth, such freedom has brought us to certain main ideas and principles on which there is practical unanimity amongst us. Yet we hold ourselves at liberty to change from our present beliefs as soon as we can find anything truer and better. We are not tied down to any idea or doctrine longer than we believe it to be true. As soon as further light shows that it does not faithfully represent the Truth we are ready to reject it. Our present beliefs are the result of free inquiry and the exercise of reason. They have been subjected to every kind of investigation, examination, and unrestricted judgment; and as such they appear to be in accordance with reason and common sense, with the facts of life and human experience, unshakeable by any test that may be brought to bear against them.

Every clause of that Confession, "I Believe" —is of that character. It consists of ideas which Unitarians believe to be true, some of the things needed for the help and guidance of our young people. If we believe them it is only honest for us frankly to say so. If they contain nothing but good guidance for our children it is our duty to give that guidance, so that the ideas which have been a help to us shall also help them on their way. If by repetition and instruction they can learn it by heart and get a real grip of such a definite religious faith, it is a grand equipment with which to face the trials of life. It is a responsibility resting upon adults to give to children the best they know. There is no bondage in it. It is not a creed in that sense. They are not tied to it if ever they find something better.

Every man believes something, the best that he knows. If he openly says of it, that is what "I Believe," it is a help to his fellows.

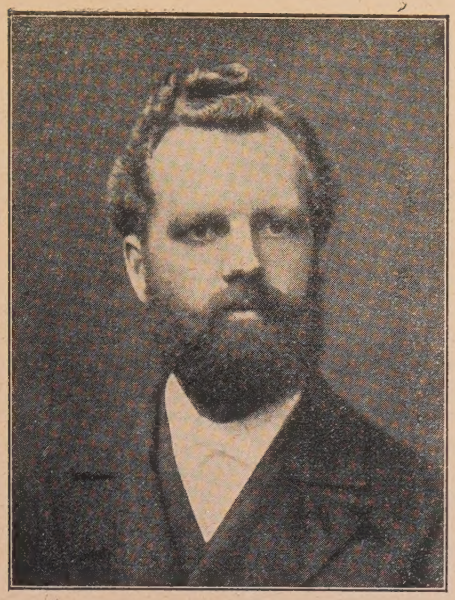
The Hidden Wonders.

We marvel at the wonders of the earthly glories around us, but the most wonderful thing of all creation is a new-born child. The divinest glories are enfolded within it. The possibilities hidden there are beyond all human computation. It is endowed with the divine spirit. The fleshly body is its dwelling-place for its uses on this earth. As the acorn holds within, the possibilities of the giant oak, so the spirit of the new-born child has that which can develop into the hero, the saint, the Saviour, the perfection of the likeness of God.

How much human welfare on earth consequently depends upon these hidden potencies being realised through the right teaching and training of the child! Love and sympathy can help to growth of the most beautiful character; can guide the mind and spirit to the most glorious development of mental and spiritual power. There is latent genius in every human soul ushered into this world, only awaiting the right conditions of growth. The children of to-day are to be the Light-Bringers, the Revealers, the Emancipators of the future. It is said that in ancient times every Hebrew mother believed that her new-born child might be the Messiah that had long been looked for. New Deliverers are needed who shall turn this human world from what it is into what it ought to be, who will secure equal justice and opportunity to all. Such Redeemers will arise and bring in the reign of righteousness and peace. They are coming now in the growth of the inner life of our children. The hidden wonders of their minds and affections can be liberated by good nurture and right teaching. What a divine and precious responsibility upon parents and teachers, a beautiful and holy trust laid upon them! Happy are they who are faithful to it.

The Rev. John C. Ballantyne, spoke eloquently on this subject before the General Assembly in Manchester recently. His address is now published in full in a pamphlet entitled "The Religious Education of the Child," price threepence, from The Lindsey Press, 5, Essex Street, London, W.C. 2. It ought to be read by every parent and teacher. We cordially commend it to our readers.

Literature.



Dr. J. E. Carpenter, an early portrait.

"Joseph Estlin Carpenter, A Memorial Volume," edited by C. H. Herford, Oxford University Press, Amen House, Warwick Square, London, E.C. 4, 10/6.

Dr. Carpenter filled a large place in the life of the Unitarian movement for more than half a century. Born October 5th, 1844, he lived into his 83rd year, and died June 2nd, 1927. He was the second son of the eminent naturalist and physiologist, Dr. W. B. Carpenter, who was in 1872, President of the British Association for the Advancement of Science. His grandfather was Dr. Lant Carpenter, of Bristol. Mary Carpenter was his aunt, all well-known Unitarians. Educated for the ministry he graduated B.A., 1863, M.A., 1866; became minister at Oakfield Road Church, Clifton (1866-69), and Mill Hill Chapel, Leeds, 1869-75, from which he resigned owing to a throat trouble causing loss of voice, which was overcome later. From that time he was on the staff of Manchester New College, London, as one of its professors, and after its removal to Oxford in 1889, became its principal, 1906-15.

During all these years he preached and lectured frequently for the Unitarian Churches, and was regarded as one of its most influential leaders. By his study of oriental languages and religions he became one of the greatest authorities in Comparative Religion, as well as in Hebrew Literature. Universities recognised his eminent scholarship conferring degrees upon him, including Oxford, Tufts (U.S.A.), Glasgow, Jena and Geneva; he lectured for Harvard University (U.S.A.), on the "History of Religions," and was Jowett Lecturer at Oxford on Buddhism and Christianity, and was author of many books.

This Memorial Volume is an affectionate appreciation of his fine qualities of character as a man and a Christian. His personality was one of strength and of the most gracious kindliness, so that in this book he is rightly called a saint. He was loyal to his Unitarianism, and did much for his fellow ministers. Professor Herford's memoir of him is a faithful record and a worthy estimate of Carpenter as a student, a scholar, preacher and writer. The Rev. J. H. Weatherall, contributes his "Recollections of an Oxford Student at Manchester College" graphically describing Carpenter's impression upon his students and the kindly and considerate concern for their individual welfare; Dr. Peake writes his estimate of him as Scholar and Theologian especially concerning Biblical studies; Dr. Farnell, of Exeter College, appraises his work in Comparative Religion, and in the Pali tongue and the Religions of India; and Dr. W. Copeland Bowie, gives a good account of Dr. Carpenter's denominational and international activities.

There is a good portrait frontispiece to the book, and at the end there is a bibliography of Carpenter's chief writings, compiled by the Rev. Raymond V. Holt, B.A., B.Litt. Any Unitarians who can secure a copy of this volume will find it deserving of a permanent place on their bookshelf. An index would add to its usefulness for reference. We commend it to our readers, and to congregations for the Church library.

"Channing—A Study," by Thomas S. Matthews. "Studies" publications, 17-19, Rue Venture, Marseilles, France, or, Messrs Braithwaite and Miller, Ltd., 539, Abbey House, Westminster, London, S.W. 1, 4/6, by post 4/10.

Dr. Matthews has here produced an interesting sketch of Dr. Channing's career and work. As an introduction to this great American Unitarian, it is excellent. There are ten interesting chapters, the two concluding ones consist of tributes to Channing's power and influence from Ministers, the public press, and various authors. There is a good portrait of Channing as a frontispiece.

BOOKS RECEIVED: "The Making of The Christian Mind"—by Gaius-Glenn Atkins, D.D., L.H.D., William Heinemann Ltd., London, 8/6; "An Apostle of Healing," by Hector Waylen, Arthur Stockwell Ltd., 29, Ludgate Hill, London, E.C. 4, 2/6; "The Ordeal of This Generation,," by Gilbert Murray, L.L.D., D.Litt., F.B.A., George Allen and Unwin, Ltd., Museum Street, London, W.C., 4/6.

The Way to Unity.

STUDY COURSE (13). For Sunday Classes or Weeknight Discussion Circles.

I. THE LARGER MEANING OF UNITY.

Religion is the doing of that which is Right—living and working in unity with mankind and with God. Consequently it can only be realised by application to everyday affairs. Belief in the Unity of God as the One Universal Creator, and in the Unity of Mankind as all One family—One Brotherhood belonging to each other, members one of another—is not enough. It counts for very little unless it be expressed in action. If it be the intention of the Creator that all mankind shall be as One in goodwill, seeking each other's welfare, living and working in harmony with each other, it must be His design that they shall LEARN how best to fulfil the Divine purpose. That is only possible by trying, by seeking the true way. Like a wise schoolmaster He has set the great problem for mankind to solve. They can never reach Unity unless they make it for themselves. The Creator has put into them the power to do it—to find the way. By using their powers to that end—seeking, experimenting, through struggle and trial, humanity can ultimately reach the Divine consummation of World Unity.

Consider the marvellous ingenuity of mankind in mechanical invention, in astronomical discovery, and in geological exploration; or the chemist in his laboratory seeking some truth he is resolved to find, knocking at the door of the so-called impossible, and refusing to desist until it opens to him. The mind of man that can measure the distance of the stars, that can discover the chemical constituents of the planets, that can weigh the earth as in a balance, is equal to the solving of the problem of the unity of mankind. If men will be as eager in attacking that problem as they are in devising schemes for the accumulation of material riches, they can find the way out of discord and disorder, into the harmony of a rightly ordered life.

That is the larger conception of Unity which mankind needs. It must come. The true welfare of all mankind demands it and makes its fulfilment imperative. It is the providential design that it shall be. Whatever is right is sure of ultimate accomplishment. It is a religious ideal which humanity is created to attain. Preceding generations have failed, but every effort has taught something that it was necessary to learn. Some future generation profiting from the lessons of the past will succeed.

II. THE DELUSION OF SELF-INTEREST.

What are the obstacles barring the way to Unity? The failures of past generations—have they been in vain? Surely not, for the problem has to be solved by them in the Beyond, when they have failed to do it here. And all their past experience and what it has taught helps to guide them wherever they are,—nearer to the truth. What obstacles obstructed them here? Just those which lie across the path now. Deluded souls are their own obstacles. False beliefs, wrong motives, selfish ideals, have kept humanity off the right track.

One of these is the motive of self-interest. Society based upon the principle of self-seeking, of every man for himself, is naturally a mass of antagonisms, a warfare of clashing interests. The false idea of individual liberty and no interference with it produces anarchy. The free struggle for existence—for the means of existence—between the strong and the weak is a very unequal conflict in which the weak are deprived of their due and are driven into penury. A modern writer *pictures the community like a hundred men with 100 loaves of bread piled up in a heap, and the men fighting for them to see how many each of them can get, and the result—some getting more than they need, some getting none, and others trampled upon in the scramble. John Ruskin in "Unto This Last," says that "all political economy founded on self-interest" is "but the fulfilment of that which once brought schism into the policy of angels, and ruin into the economy of heaven."

The motive of self-interest which some people consider to be a law of nature is a delusion. The "Good Samaritan" did not act upon it. The motherly example thinking of her child more than for herself makes no account of it. The saviours and emancipators of mankind repudiate it as base and unworthy. The martyrs burnt at the stake or nailed to a cross in loyalty to conscience in the cause of Truth scorned such a motive as a degradation of the soul. No man ever attained to real happiness by self-seeking. Selfregardfulness and selfish conduct with their progeny of greed and avarice, poison and blight the character with cunning trickery, and fraud, and pile up misery for the perpetrator and for his victims.

The nobler course is self-denial for the welfare of others. He is greatest who gives himself most ungrudgingly to safeguard his fellows. The Helper is the one who draws others into unity. Self-seeking breeds enmity, division, disunion and warfare. The unselfish spread goodwill everywhere and make friendliness and peace. The sweetest beatitudes are for them—the merciful, the pure in heart, the peacemakers, the pioneers of unity and brotherly love.

* R. Blatchford.

III. THE WARFARE OF SOCIETY.

The antagonism of opposing interests is war. What is called civilisation is a state of continual warfare with all its consequences of loss and disunion. There is the Class War between rich and poor; the conflict between employers and employed; the rivalry between manufacturers engaged in the same kind of production, and between merchants trading in the same commodities. This is the state of things in every "civilised" community or nation in all quarters of the earth. There is commercial war between the nations to capture each other's trade causing the jealousy and fear which lead to military warfare and all its horrors.

Christian Churches proclaim peace and goodwill, but their members who support such proclamation engage on every day of work and business in selfish strife against their rivals in business. The brotherhood of man is considered to be a desirable thing in human affairs — and though there is much brotherly philanthropy and kindness amongst people generally, the majority of the kindest support the practices which produce the troubles and injustices their philanthropy aims to alleviate. "Love thy neighbour as thyself," is a sentiment commended by all people, but in trade and business most of them are engaged in getting advantage or making profit out of their neighbours. The Psalmist wrote: "Behold, how good, and how pleasant it is for brethren to dwell together in unity"—and nearly everybody agrees to that, many of the rich as well as many of the poor, but they do not dwell together in unity, for the poor envy the rich and the rich look down upon the poor as upon inferior people.

Surely this condition of things with all its inconsistencies and contradictions needs to be altered and influences of reconciliation exercised to realise brotherly conditions which will unite people together in harmonious relations and the joys of peace.

IV. COMPETITION—GOOD AND BAD.

Whatever promotes self-seeking is immoral and anti-social. The free struggle for existence amongst people possessing different degrees of strength and ability inevitably produces every kind of injustice. They have to enter into a selfish scramble to secure if possible the means of existence, and some fail to do it. Competition to secure the means of life is bad. Amongst human beings made for brotherhood and dependent upon each other it ought not to be necessary. It is a ruinous game of grab, producing every kind of insecurity. In the scramble no one is permanently safe. A national strike for wages, however justifiable, may destroy trade causing general depression, bringing bankruptcy to many whose customers cannot pay what they owe. A man owes £150 and he has no means to pay. His home has been sold up but his creditors put him into court where he tells them that he has been so reduced by misfortune that he has only what he stands up in. "I'll give you all I have," he exclaimed, and putting his hand in his pocket, he said, "here it is, 6½d., you can take that if you will." The court proceedings to recover the £150 cost £400 in lawyers' fees and expenses making his debts £550. When the general crisis comes, manufacturing concerns employing many workpeople which have little or no reserve to keep them going are forced to close down and their employees are thrown out of work to face possible starvation. That is one of the many ruinous results of self-seeking competition for the means of existence. The only kind of competition that is good, is competing to give the most help and to render the greatest service. There are competitive games and sports which if kept free from gambling, are harmless, and leave the losers none the worse off—even better for the contest. Selfish ambition is bad, but the ambition to serve, to protect, to help the weak, to rescue the fallen is noble.

F. D. Maurice said: "Society must be reconstituted, not on the basis of competition, which is Mammon's law of selfishness, but on the basis of Christ's law of brotherhood," and Channing wrote, that, "the last triumph of Christianity will be a triumph over competition." And Charles Mackay declared that—,

"A great problem, which the ages past
Had never posed, was clamorous to be solved:
How mighty populations were to live
In narrow area, by the ancient rule
Of competition—each man against each?
And whether union, often tried by men
For purposes of destruction, war, and wrong,
Might not, if tried for purposes of peace,
Construction, industry, and mutual aid,
Lead the sad nations of a world effete,
From darkness into light."

V. THE RESULTS OF THE SCRAMBLE.

No humane person with any desire for the welfare of his fellows can ignore the many evils due to the conflict of interests in civilised society. The selfish scramble is the cause of every kind of resentment expressed in protest and rebellion, in violence and robbery, in swindling, adulteration, fraud, and shoddy as well as in every other kind of crime. Every day the newspapers report more murders and suicides. With nearly two millions of people unemployed in Britain depending upon doles and charity, and with four millions in similar plight in the United States of America, the causes of poverty and discontent are not far to seek. In another publication the present writer has said: "Under a burning sense of wrong, hunted from pillar to post, from town to town, doomed to be wanderers over the face of the earth, whipped by hunger to degrading

tasks—numbers of men and women capable of noble things, once inspired with visions of the beautiful and good—turn against society in desperate resentfulness. Disinherited and robbed of their birthright, they become robbers too. The anarchy of injustice produces anarchy in the wronged, manufactures enemies of society, creates monsters of disorder which plot crime and every kind of revenge. These myriads of the army of the night, victims of evil, and in turn goaded into plotting evil, are witnesses to hopes destroyed, to inspiration throttled, to souls crushed, to lights put out, to noble impulses frozen, to spirits in despair, to hearts hardened, to minds darkened in the deepest gloom of blighted expectations, under the thickest clouds of wretchedness and woe.''* What a tragedy of social wrong!

Such is the disorder that prevents unity. If only the causes of crime could be eliminated the way would be clear. What is the motive that produces crime? Some would at once reply with the word SELFISHNESS. Yes, but what is it that makes and compels people to be selfish? It is because their very existence is endangered by the selfishness of the insane scramble. Would there be any motive for robbery if all were secured equal opportunity to live? If public government were organised on the principle of the Golden Rule so that every person having the ability could be provided with work he or she could do, and thus earn the right to proper maintenance — with security of the continuance of right treatment and just consideration — there would be no incentive left for crime. Equal justice meted out to each and all would make everybody strong against unfairness or unjust conduct, and no person could possibly gain by violating the moral law. Disorder is produced by human agency, and human power can eliminate its causes and create order and unity and peace.

*"Christ and the Political Economists," page 106.

The Women's League.

PRESENTATION TO MISS HELEN BROOKE HERFORD.

Our Women's League has come of age. It was born in 1908 under the inspiration of Miss Helen Brooke Herford, daughter of that notable Unitarian preacher, the late Rev. Brooke Herford. It was a very fitting thing that a "Coming of Age Party" was held to celebrate the growth of 21 years of a movement connected with our Unitarian Churches, the first object of which was to draw our women together in a united effort to strengthen the Churches to which they belong, and to quicken their religious life. That growth has been truly remarkable. The League has now nearly 200 branches including 5,800 members. Miss Brooke Herford was its first secretary which office she has held for the whole of these 21 years. The coming of age celebration was held in Essex Hall, London, which was decorated with flowers, Friday, May 24th. The President, Mrs. Sydney Martineau presided. It was a real birthday party. Mrs. Blake Odgers told the story of the early history of the League, and Mrs. Martineau expressed the affection of all present for Miss Herford, who had been the heart and soul of the League all its life, and presented her on behalf of League members with a wallet of notes and a great packet of letters of greeting and affection from friends in all parts of the world. Miss Herford responded thanking all who had shared in the gifts expressed with characteristic humour and warmth of feeling.

There were present Mr., Mrs. and Miss Gupta from Assam, India, and from U.S.A., Mrs. Carroll Perkins and Miss Lucy Lowell of the Women's Unitarian Alliance.

Irish Unitarians at a district annual meeting, June 19th, in Belfast, heard their outgoing Moderator say in his address, "The Women's League is working for the success of their Church, which is a promise of great things to come."

At Bridport the League branch has arranged for two outings, one with the Mothers' Meeting. The Bridgwater League members have arranged their annual outing for July 4th. The Bristol branch had a social evening on June 5th, by the invitation of the Misses Parnall, to which the members of the Men's League were also invited. At Crewkerne the League members arranged a successful American Tea, May 14th, in aid of Chapel funds. At Sidmouth the League has arranged for a garden meeting in prospect.

Our Central Postal Mission has issued its 41st Annual Report. full of interest. One of its correspondents says "I am delighted with the Unitarian Monthly," and another—"The Unitarian Magazines are wonderful. I have gained much inspiration by reading them. The series on 'The Fatherhood of God and the Brotherhood of Man' I read to a class of men and women."

A special article by Rev. Ramsden Balmforth, Capetown, on "Modernism and the Religion of the Future," printed in "The Outspan" was illustrated by P. H. Calderou's picture of Ruth and Naomi, and a portrait of Mr. Balmforth, May 31st.

It is announced that The Passion Play at Oberammergau, will be performed in 1930, from May 11th to September 28th.

THE ENIGMA OF LIFE.

Man comes into this world faced with the riddle of his existence. It is a challenge to his intelligence requiring solution. Why are we here? Evidently to solve the riddle, and thus to understand the purpose for which we are created. For that, it is necessary to know what a man is.

The human body is not the whole of a man. There is a spirit of life within it which directs and controls. This spirit of man appreciates order, loves the beautiful, has a passion for truth, and noble affections which are not of the bodily senses. It sees through the eyes, feels with the hands, thinks through the brain, and acts by its own will. This spirit is man's real self, the thinking and directing personality which is called the soul. The development of man's spiritual life in all its powers and possibilities, is the reason WHY WE ARE HERE. The body is man's dwelling-place, his instrument through which he works to that end, on behalf of his fellow-human beings, and for the generations which follow after.

What, therefore, is man's mission on earth? Obviously to devise ways and means of realising this development of perfect life and character in all men—to secure for all mankind as much of that perfect life as is possible in such a world as this. Man is born into this existence but is not yet a complete and finished creation. He is being made. He is here at the school of life, learning from experience how to grow into a perfect personality, and how to create a perfect system of society in which the truest and fullest life shall be realised for every human being. His mission here is to make progress in the realisation of what is right in all human affairs. He learns from experiment. His mistakes are his teachers. He has to find right relations with all that is outside of him, with the Universe and the power that works within it, and with human society. The discipline and education of cause and effect are his training. Consequences are his tutors. Mistakes warn him what to avoid. All actions which produce order, health, harmony, unity—he deems to be good and right; those which result in disorder and its wretched consequences, he concludes to be wrong. Thus does he gain knowledge of the true way of life.

As a member of the community he learns how much all men are members one of another, dependent upon each other for all that concerns human welfare and progress. The condition of each affects all others for good or ill. The safety of each depends on the safety of all—in sanitation, also in morals. By collective action the community can create equal security of life and liberty for its members. So man has to work through the organisation of society for the fulfilment of social duty, and for the education and enlightenment of the public will. True progress consists in the organisation of right relations for all. The mission is the same for every man. He who does his utmost to promote the highest life for others is fulfilling the purpose for which he is created.

What then is man's ultimate goal? Is this world his "be-all and end-all?" Surely not! Man is an immortal spirit, made in the image of God, who is the parent of every human spirit, and all mankind are created to become perfect as He is perfect. Man's ultimate goal is the complete realisation of perfect life and character, and the perfection of society in this world and in any other in the great Beyond, for—

> "Not one soul shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

Even material rubbish is indestructible, cannot be thrust out of existence, only changes its form, and as manure is made to feed more life; and the seeming wastrels of humanity are equally imperishable, and turned to good account by the same wise Providence. The Universal Father loves all alike. All human souls are equally precious to Him. He makes His sun to shine on the evil and the good.

> The riddle of this world is understood
> Only by him who feels that God is good.

In an endless progress and succession of new ideals and further discovery, the whole family of mankind will be co-workers and companions of the everlasting Father and Almighty Friend, equally sharing the joys and blessings of one and the same high destiny as their ultimate goal.

Ancient creeds which contradict all this are only human opinions of no value and no authority if unreasonable and untrue. The more hopeful view here presented stands the test of reason and common sense, and is a truer vindication of the ways of God to man.

The Annual Meeting of the Provincial Assembly of Lancashire and Cheshire Unitarian congregations at Chester was attended June 19th, by a large number of our people, £50 was voted to the Unitarian College Fund. Rev. L. Redfern, of Liverpool, was the preacher, and the proceedings were very successful.

The Liverpool Domestic Mission Society Annual Report records an enormous amount of good work and a considerable variety of connected institutions. It is illustrated with portraits of Dr. Joseph Tuckerman, and the late Mr. William Rathbone.

The Northern Sunday School Federation Summer School at Penmaenmawr, was attended by over 60 students in addition to other visitors, and the time spent is described as "a wonderful and unforgettable week," and has been a gratifying success, June 8-15.

Mr. Sydney Jones, High Sheriff, and his chaplain, Rev. Lawrence Redfern, when on duty at Lancaster, attended a special service at the Unitarian Chapel, when a collection was taken for the Unitarian College.

At Glossop the Anniversary collections amounted to £84.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE CRUISE OF "THE LADY MARY."

"What shall we play now?" said Peter to his sister Winnie.

"I know,'—responded that little lady—"let's take 'The Lady Mary' down to the lake—." "Come along then," cried Peter; "and you can sail her." For although she was only a little girl— yet she was a clever little yachtswoman—having spent many happy hours on her daddy's yacht—"The Lady Mary."

And when he had bought them a lovely model boat—to sail on the lake in the midst of a beautiful lawn—it was Winnie who performed the christening ceremony— naming her "The Lady Mary"—Junior.

Away went the children in happy mood. But it was very warm, and after watching their boat glide gracefully over the lake, they decided to rest on a grassy slope by the lake-side. Suddenly, a tiny breeze came up and Winnie noticed that "The Lady Mary" was "tacking." But as suddenly as it appeared—the breeze died down and the air became very still. And then the wonderful thing happened!

"The Lady Mary glided to the edge of the lake—but no longer was she a model— she was big enough for Peter and Winnie to step on board—which they did—instantly!

And then their adventures began!

Away they silently sped over enchanted waters—into undiscovered regions!

On their way they passed lovely little islands, rich with the fragrance of rare and beautiful flowers; further on they came to an island inhabited by fairy folk—all dancing about in the sunbeams.

And then—as though guided by unseen hands—"The Lady Mary" sailed in between two tiny reefs, and the children saw some beautiful coral just underneath the transparent water.

"Oh! I would like some of that," exclaimed Winnie. "Would you?" said a voice—and looking round the children saw a lovely mermaid clothed in kingfisher blue.

"Come," said she, "and I will take you to the palace of the King of the Sea."

Down—down—down—they went—until it seemed as though they were leagues under the sea, where strange and wonderful fish were lazily swimming to and fro.

Suddenly, they came to a beautiful palace. It was made of mother-of-pearl, and seated on a throne was the loveliest mermaid imaginable—she was the Sea King's daughter.

"Welcome, children"—she said. "I am so pleased you have found your way here; come, and I will show you the beauties of our palace."

Peter and Winnie were too delighted to say much as they followed the Princess and saw all her lovely jewels.

"And now, children, I will show you where we get the lovely gems from."

At the far end of the palace magnificent trees were growing—but instead of leaves and flowers—there were gems of all colours and sizes; rubies, pearls, sapphires, emeralds, and a host of others!

"Oh!—how lovely," cried Winnie; I would like some to take home."

"And some you shall have"—responded the Princess, as, without more ado, she filled Winnie's pockets until she couldn't carry any more!

Then the Princess told one of her mermaids to escort the children back again to their boat; and turning to them again she said: "I hope you will come and visit me very often, for I love to see the children from the Land of the Mortals!"

Presently, Peter and Winnie came to the spot where they had left their boat, and having boarded her were just gliding off home—when—in the distance they saw a boat—with the look-out man on the rigging—come sailing very quickly towards them!

"Looks like the pirate boat from Peter Pan!"—cried Peter.

"Truly spoken, young sir!" responded the captain coming into hailing distance—"we are pirates—and come seeking treasure!"

"But we have no treasure; come on board and see for yourselves."

"Ho! Ho!" laughed the pirate, "a likely story that." But it was quite true, the treasure had disappeared—for while Peter and the pirate captain were talking—Winnie had very quietly thrown the jewels into the water, and had watched them go deep down into the ocean with satisfaction. Then, without any warning there came out of the stillness a terrific explosion.

"They have put a shot across our bows!" cried Peter, if another comes we are lost—!"

But curiously enough the second shot never came—and everything became very silent—until suddenly—there was a peal of laughter—and when the children opened their eyes they discovered the little boy from next door with a paper bag in his hand—which was the cause of the loud explosion!

They told their little playmate all about their adventures in the "Never, Never Land," and very soon after they picked up "The Lady Mary"—and went home to tea.

AUNTIE LEA.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

Summer suns are glowing, and I hope you are all thoroughly enjoying these bright summer says. Our contribution this month is a clever little poem by a thoughtful little girl. It is rather sad, but it teaches the great lesson of Peace. That lesson, we cannot learn too early. Thank you, Barbara, very, very much.

Lots of love to you all,

UNCLE FISHER.

THE BATTLE OF THE GREEKS AND TROJANS.

The battle was about to start,
The soldiers moved across the plain;
With hate of the enemy in their heart,
They braved the sting of battle flame.

The mighty Greeks and Trojans fought
For Helen whom the brave Greeks sought.
The fight, it raged full hard that day,
As warriors all joined in the fray.

And many wives mourned loss that night,
For many men fell in the fight,
And all were sad, on either side,
As they thought of those who that day had died.

BARBARA.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

WHAT WILL PARLIAMENT DO?

Yes, what will the new Parliament do about the Drink Problem? Ought there not to be more restiction in Parliament and in the country?

In a speech delivered by Dr. Alfred Salter, M.P., at the anniversary gatherings of the "Golden Stream" Lodge, I.O.G.T., when Mr. W. H. Haworth presided, he referred to the drinking habits of members of Parliament, and stated that he had seen some members, of all parties, drunk and unfit to attend to their duties. This statement was considered to be a breach of the privileges of Parliament, and a motion was tabled condemning Dr. Salter. In his defence, which was spirited and challenging, the Dr. said he was not prepared "to withdraw, modify, qualify or apologise, for anything he had said in his speech. It was an affectation and hypocritical for members to deny the charge." A proposal to refer the matter to a committee was defeated by 247 to 95, and the resolution adopted.

After the adoption of Prohibition, the Washingtonian Home for Inebriates in Chicago, had to be closed for want of patients. The Trustees of the Home disposed of their large buildings (used for men) and with the proceeds built a general hospital costing $250,000 (£50,000.) Judge J. Kent Greene, the President, stated that before Prohibition they cared for some 1,700 inebriates every year. Only Prohibition can be responsible for that change.

Drinkers say—

"I CAN TAKE IT—OR LEAVE IT."

What does ARNOLD BENNETT, the great Novelist, say:—

I look about among my acquaintances in various spheres business, literature, the stage, the bar, politics—and I see everywhere men, whose lives are obviously clouded, and their careers impaired, if not most gravely imperilled, by continual immoderate indulgence in Alcohol. And I would say further that the decent majority of people who drink anything at all would be more interesting companions, more loveable helpmates, more exciting sweethearts, more efficient citizens, and less silly at the polls (especially the municipal polling-booths) if they cut down their consumpiton by half. And I would say still further that the majority of them would greatly like to cut down their consumption—but can't of their own accord. They simply can't. Are the majority of drinkers slaves to Alcohol, in the sense that it controls them more than they control it? They are!

("Sunday Pictorial," Aug. 1st, 1926).

Local Option enables the weak to protect themselves, and the strong to protect the weak, by voting out the Temples of Temptation—the public-houses.

ARE YOU FOND OF SPORT?

IF SO, READ WHAT SPORTSMEN SAY ABOUT ALCOHOL.

"Alcoholic drinks are absolutely useless. They are dangerous to health. They take away strength, and make a man unfit for energetic sports."—Henry Sutcliffe (Yorkshire County Cricket Club).

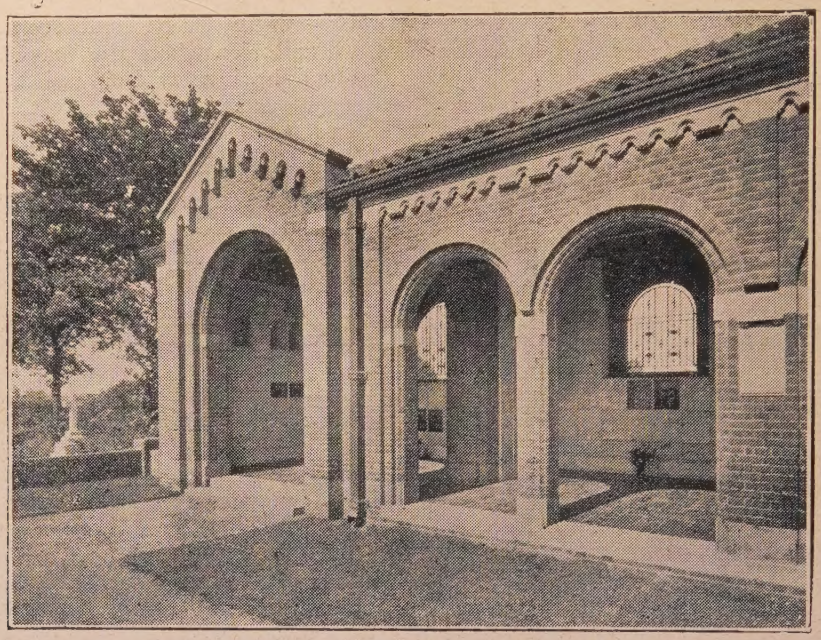
"Alcoholic drinks are no assistance during practice."—Charles Evans (National Golf Champion, U.S.A., 1921).

"I believe that open-air exercise and good food are sufficient to keep the body fit, and I never smoke."—Jack Kirkwood (Golf Champion of Australia and New Zealand, 1921).

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Colonnade with Columbaria—Garden of Remembrance

CREMATION.

CREMATION is the best method of disposal of the dead.

REGARD for the common welfare is a powerful incentive to Cremation.

EDUCATE yourself on the subject, then pass on your knowledge to others.

MANY Bishops and Ministers of all denominations have expressed their preference for Cremation.

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ON the hallowed ground of such a garden the ashes of those whose bodies were cremated will be scattered harmlessly.

NO one can ponder upon Cremation without realizing how much preferable it is to that of earth burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE MANCHESTER"

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